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ABSTRACT

This speech examines an agenda and possible actions at the institutional level for internationalizing the college curriculum. Discussions include: (1) an assessment of both internal and external environments, including readiness, potential sources of support, and new opportunities; (2) a set of principles for setting priorities; (3) recommendations; (4) points of leverage; and (5) a format and schedule for monitoring progress. The speech addresses the challenge of finding ways to join the trend toward international and multicultural education by first coming to an understanding of who we are as Americans. It argues that international and multicultural awareness are essentially both parts of a greater whole, and that by studying and understanding our multicultural selves as a nation, it is possible to better understand foreign cultures. The speech concludes with a review of a conceptual framework for planning, setting priorities, and assessing progress towards internationalizing the curriculum, followed by a review of the points of leverage available on each campus to foster support for international education. (GLR)

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ED 362 138

The Challenge of Internationalization: Relating to Multicultural Education

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by

Dr. Robert A. Scott, President
Ramapo College of New Jersey

Introduction

Dr. Chirayath, Dr. Long, I offer my congratulations to you and to President Lavelle for such an enterprising faculty. You obviously find inspiration for personal and professional growth in this "place of fertile soil," as your catalog describes the university.

Your program today begs for an agenda for action. You want to explore and overcome impediments to meeting the challenges which are known: challenges to change (any change!); challenges to tampering with "What is"; challenges to proposals for "What should be of high priority," and challenges to particular formulations of the "global" -- the combination of the international and the multicultural.

An agenda for action would include goals; an assessment of both internal and external environments, including readiness, potential sources of support, and new opportunities; a set of principles for setting priorities; recommendations; points of leverage, and a format and schedule for monitoring progress. Key topics such as people, curriculum, off-campus activities, and technology would be included, along with many others. These are topics I hope to introduce today.

I take it as one of my principal tasks to review what actions are possible at an institutional level, provide insight into some of our experiences at Ramapo, and share what I have gained from participation as U. S. delegate to meetings in Asia, Europe, and North America concerning the challenge of internationalization.

Invited keynote address at The John Carroll University Conference, "Toward Internationalizing Our Curriculum," sponsored by the U.S. Fund for Improvement in Postsecondary Education, Cleveland, May 17, 1993.

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First, we must be clear: this challenge is not unique to the U.S. Rectors, vice chancellors, and presidents in all parts of the world are working with faculty to make this goal a reality.

Second, while important reforms cannot be imposed from the top, there must be executive advocacy exercised through strategic planning, the institutional reward system, and fundraising.

Third, the initiative for global education must be viewed as central to the institution's mission, and coordinated for maximum impact. (See Chart I.)

The imperatives for internationalizing the curriculum are well known to you; that is why you are here. But often these imperatives are phrased as if the U.S. had only bilateral relations with other nations, as if the U.S. population was homogeneous, which it most certainly -- and happily -- is not.

However, these two themes represent a major challenge to internationalization of the curriculum, and can be expressed in one question: "Who is the American; Who is Us?" This is the challenge to the internationalization of the curriculum: how do we include that which is considered "multicultural" by us, but is just as international as I am to the foreign observer. What can we learn by observing "us" from another's vantage point?

Who is Us?*

Finding ways to join the "international" and the "multicultural" is high on my list of priorities as well. The potential is great; the necessity is clear; but progress is slow.

Robert Reich, U.S. Secretary of Labor, has challenged us to think of this issue by posing an old question in a new way.[1] Instead of asking "What is America?," at the end of this "American Century," or "Who is the American?," as we come to terms with the three nations of North America, he asks simply, "Who is Us?" This question can and should be asked

*Based on an invited keynote address at the annual meeting of the Association of International Education Administrators, Orlando, Florida, February 27, 1993.

[1] Reich, Robert B. The Work of Nations. New York: Vintage Books, 1991

CHART I

COMMITMENT TO INTERNATIONAL EDUCATION

RELATION TO MISSION	TYPE OF CAMPUS LEADERSHIP: Ad Hoc	TYPE OF CAMPUS LEADERSHIP: Coordinated
Marginal	unimportant	modest impact
Central	precious	pervasive inclusive signature

by us about ourselves, but also it can be asked by others -- in other countries -- about themselves. It is a universal question, not particular to us.

By recognizing that this question can be posed by anyone, anywhere, we must come to terms not only with the general characteristics of membership in a national, racial, or ethnic group, but also with the unique characteristics related to being an American.

Standard Voices

Responses to the question "Who is Us?" will vary. Some may refer to family, tribe, neighborhood, community, or ethnic, national, or racial group. Others may refer to a political community in which members share a common history, common culture, and common fate, with feelings of mutual responsibility, obligation, and fairness.

Others may refer to an "idea" or to issues of economics, education, and worldview. Still others may define political entitlement on the basis of citizenship, while still more might define "us" by contrasting "us" with "them." In this way, identity can be defined in the negative: "we hate the Great Bear;" "we are opposed to the Evil Empire," or to some other putative devil, as we in the U.S. did for many years.

Many authors and thinkers have attempted to take these general ideas about identity and formulate a distinctive American persona. Three generations before Tocqueville, Crèvecoeur wrote of the poor of Europe in the new land seeking a new life, and full of life, instead of being "so many useless plants...mowed down by want, hunger, and war."[2] Commenting on the extensive diversity of the new population, he observed, "From this promiscuous breed, that race now called Americans have arisen."[3] Emerson referred to America as an "asylum of all nations" constructing a new race.[4] George Washington referred to immigrants who would be "prepared for intermixture with our people...[so] they would be "assimilated [as individuals] to our customs, measures and laws: in a word, soon become one people."[5]

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[2] Schlesinger, Arthur M., Jr. The Disuniting of America. Tennessee: Whittle Direct Books, 1991, p.1.

[3] Ibid.

[4] Ibid., p. 6.

[5] Ibid.

Tocqueville tried to reconcile these dimensions of diversity and unity, of "promiscuous breed" and "one race." He said the answer could be found in the "commitment of Americans to democracy and self-government."

> ...every one takes as zealous an interest in the affairs of his [or her] township, county, and the whole state as if they were his own...[6]

Americans become Americans, said Tocqueville, because they take "an active part in the government of society," the exercise of political rights and sensibilities.[7]

According to James Bryce, another early commentator, the reason was the "amazing solvent power which American institutions, habits, and ideas exercise upon newcomers of all races ... quickly dissolving and assimilating the foreign bodies that are poured into her mass."[8]

The great Unitarian minister, Theodore Parker, wrote in 1850 words which in 1863 became a text for Abraham Lincoln:

> There is what I call the American idea... This idea demands...a democracy, that is, a government of all the people, by all the people, for all the people; of course, a government after the principles of eternal justice, the unchanging law of God; for shortness sake, I will call it the idea of freedom.[9]

Three generations after Parker, another great foreign observer, Gunnar Myrdal, wrote about "the American Creed," "a cluster of ideas, institutions, and habits."[10] As reported by Schlesinger, Myrdal wrote that

> Americans 'of all national origins, regions, creeds, and colors' hold in common 'the most explicitly expressed system of general ideals' of any country in the

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[6] Ibid.

[7] Ibid.

[8] Ibid.

[9] Parker, Theodore. "Discourses of Slavery." Speech at the New England Anti-Slavery Convention, Boston, May 29, 1850.

[10] Schlesinger, p. 8.

> West; the ideals of the essential dignity and equality of all human beings, of inalienable rights to freedom, justice, and opportunity.[11]

In Myrdal's view, the schools taught the principles of this Creed; the churches preached them, and the courts handed down judgments in their terms.

> Myrdal saw the Creed as the bond that links all Americans, including non-white minorities, and as the spur forever goading Americans to live up to their principles. 'America,' Myrdal wrote, 'is continuously struggling for its soul.'[12]

Indeed, this struggle started early. Notions of "one race," "one people," "smelting pot," and "cauldron" were challenged continuously. In 1915, for example, Horace Kallen argued that the "melting pot" notion was valid neither as a fact nor as an ideal, but only as a metaphor for political and administrative convenience. He considered "political unity" a given, and "put his emphasis on the protection of cultural diversity."[13]

Theodore White put it well.

> All other nations had come into being among people whose families had lived for time out of mind on the same land where they were born. English are English, French are French, Chinese are Chinese, while their governments come and go; their national states can be torn apart and remade without losing their nationhood. But Americans are a nation born of an idea; not the place, but the idea, created the United States Government.[14]

What, then, are the reasons for concern about "who is us?" Why does this question carry such potent force now? Is it because dramatic changes in demographics, values, and the economy force us to face new neighbors and greater inequalities? Is it because presumed political unity is not apparent? Is it because of the decline in power of our "bilateral enemy"

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[11] Ibid. p. 8.

[12] Ibid.

[13] Ibid. p. 13.

[14] Ravitch, Diane. The American Reader: Words that Moved a Nation. New York: Harper Collins Publishers, 1990, p. 374.

and the recognition that "we" must be defined by what makes "us," and not simply by what defines "them?" Who is the "us" for which we are "them?"

This question has power because of voices which raise concern about national identity. And how can we teach international education without knowledge of this? We have experienced, indeed, become much more aware of major changes in our population diversity, economic challenges, issues of equality, assumptions about political unity, and community involvement. We are more conscious of differences which are both apparent and real. We now must define ourselves in our own terms, and not in contrast to some enemy.

Challenging Voices

But, in addition, we also have been listening to the voices of America. Although what Tocqueville, Parker, and Myrdal said is true, there are other truths -- some spoken at the same time -- which must be heard as well.

> It was we, the people, not we the white male citizens, nor we, the male citizens; but we, the whole people, who formed this union. We formed it not to give the blessings of liberty but to secure them; not to the half of ourselves and the half of our posterity, but to the whole people -- women as well as men.[15]

While Susan B. Anthony led the charge for women's right to vote, M. Carey Thomas argued for women's right to college. In 1899, she criticized Harvard president Charles W. Eliot for saying "that the great tradition of learning inherited from the past 'was of no service in women's education' and that new models must be found."[16]

> Thomas retorted that Eliot might as well have told women educators to invent 'new symphonies and operas, a new Beethoven and Wagner, new statues and pictures, a new Phidias and Titian...'[17]

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[15] Ibid., p. 161.

[16] Ibid., p. 208.

[17] Ibid.

As eloquent and successful as Thomas was, more was needed. Just a generation ago, a voice was raised that still reverberates. In 1963, Betty Friedan said, "It is time to stop giving lip service to the idea that there are no battles left to be fought for women in America."[18] Her words ring true today.

Among the most articulate voices raised to ensure the broadest definition of the American idea of freedom were those concerned with slavery and civil rights for black Americans. In 1844, James Russell Lowell wrote his poem "The Present Crisis," which became the title of the NAACP's new magazine in 1910. This poem contains the memorable line, "Once to every man and nation comes the moment to decide."[19] We have such a moment again now.

During the 1830's and beyond, strong voices were raised against slavery, but still it persisted. Even for those who were free, the weight of prejudice -- then as now -- was heavy. In the words of Theodore S. Wright, "None can feel the lash but those who have it upon them...none know where the chain galls but those who wear it."[20]

John Hope, the first black president of what is now Morehouse College, was a strong advocate for liberal education for blacks. In 1896, he said the following in a speech opposing Booker T. Washington's advocacy of technical training:

> If we are not striving for equality, in heaven's name for what are we living?... If money, education, and honesty will not bring to me as much privilege, as much equality as they bring to any American citizen, then they are to me a curse, and not a blessing... Rise, Brothers! Come let us possess this land. Never say: 'Let well enough alone'... Let your discontent break mountain-high against the wall of prejudice, and swamp it to the very foundation... Then and not until then will liberty in its highest sense be the boast of our Republic.[21]

In Refugee in America, Langston Hughes tells us about that liberty:

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[18] Ibid., p. 337.

[19] Ibid., p. 112.

[20] Ibid., p. 104.

[21] Ibid., p. 188.

There are words like Freedom
Sweet and wonderful to say.
On my heart-strings freedom sings
All day everyday.

There are words like Liberty
That almost make me cry.
If you had known what I knew
You would know why.[22]

Women and black Americans are not alone in their search for the fullness of the American idea. Following the attack on Pearl Harbor, the U. S. Government ordered a racially-based evacuation of all Japanese-Americans on the West Coast. The hurt inflicted inspired many poems in a short, three-line form called senryu. One is especially poignant:

Enduring
and still enduring
the color of my skin [23]

More recently, we have heard the voices of Hispanic-Americans who have given words to their concerns for freedom and liberty, the enduring American ideals. In a beautiful poem, Tato Laviera issues a vision of a "new generation" for whom the possibilities of reconciliation and pluralism within the American context are real:

> We gave birth to a new generation, AmeRican, broader than lost gold never touched, hidden inside the puerto rican mountains. We gave birth to a new generation.
> AmeRican salutes all folklores, european, indian, black, spanish, and anything else compatible:...
> AmeRican, defining the new america, humane
> america, admired america, loved america, harmonious america, the world in peace, our energies collectively invested to find other civilizations, to touch God, further and further, to dwell in the spirit of divinity!

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[22] Ibid., p. 306.

[23] Ibid., p. 286.

> AmeRican, yes, for now, for i love this, my
> second land, and i dream to take the accent from the altercation and be proud
> to call myself American,
> in the u.s. sense of the word,
> AmeRican, America![24]

The "idea" of America is still powerful, as Laviera's poem and daily reports of immigrants and refugees make clear. But also we know that powerful voices see only Tocqueville's and White's vision while others see only Friedan's and Hughes' pain.* It is the struggle between these views that has led to curriculum debates and arguments about the role of schooling. The notion of the "politically correct" was identified by those who would fight the inclusion of these other voices in the education of young people about the ideals of freedom and liberty.

Too bad that Allan Bloom, Dinesh D'Sonza, and George Wills seem to have forgotten the intellectual intercourse among the ancients (i.e., what Homer and Confucius and Aristophenes and Sun Tsu studied) and the curriculum wars of earlier years. By remembering these earlier debates, one can see the artificiality of many current arguments. In fact, at the beginning of this century, as the U. S. experienced waves of immigration and prepared for war, the body of British Literature which is now guarded as the "canon" was being exported to colonies and former colonies in order "to remind the natives that their oppressors, while sometimes brutal, could still be refined."

In a wonderful essay entitled, "The PC Police in the Mirror of History," Gerry O'Sullivan writes:

> Between 1914 and 1917... English Literature (now understood as coterminus with elite or "high" culture) was pressed into service as a "crucial ideological

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[24] Ibid., pp. 371-372.

* Obviously more quotes could be cited concerning the painful experiences of Chicano, Chinese, European, Korean, and Vietnamese immigrants. Those cited above are included for illustrative purposes only. The one other group which deserves particular attention is the Native American, about whom Thomas Jefferson wrote and cited Chief Logan's "Lament" as evidence "of the talents of the aboriginals of this country, and particularly of their eloquence." Furthermore, Jefferson said, "...Europe had never produced anything superior to this morsel of eloquence." (Ibid., p. 15).

> part of the war effort. One now studied English Literature in order to counter alien (read: German) disciplines...
>
> In the United States, a generation of self-styled "humanists" insisted upon the adoption of British styles, manners, tastes, and customs as a cultural bulwark against Bolshevism and the Huns and as an Anglo-Saxon antidote to the perceived vulgarity of Eastern European immigrants. Thus, the formation of the canon was steeped in politics from the very start.[25]

Yet, for all these discussions about the curriculum -- and the goals for education which the curriculum is to promote, including the role of education in inculcating the notion of the American "idea" -- our students don't know much about the history and culture of their country. In fact, according to Clifford Adelman's study of transcripts (as opposed to courses available in the college catalog) as part of a longitudinal national study, 20% of bachelor's degree recipients, and well over one-half of those who earned less than a baccalaureate, "had no postsecondary exposure to Western culture and social information at all." His conclusion: "these students are, at best, tourists in their own land." [26]

Education for a New Future - A New "US"

Contemporary discussions of college preparation seem to be divided into three major categories: science and technology, multicultural perspectives, and international education. I will focus on the latter two, although science and technology are obviously critical. Indeed, it is Rene Dubos, the biologist and author, who helped us understand that the principles of interdependence which may be seen in a single forest or an island habitat also apply to human or social interactions. In discussing this, Dubos said, "Just as biological diversity facilitates Darwinian evolution, so is cultural diversity essential for social progress." It is he who formulated the famous aphorism, "think globally and act locally" because of his concern for the management of the earth's resources.[27]

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[25] O'Sullivan, Gerry. "The PC Police in the Mirror of History," The Humanist, March/April 1992, p. 17ff.

[26] Adelman, Clifford. Tourists in Our Own Land: Cultural Literacies and the College Curriculum. Washington, D.C.: U.S. Department of Education, 1992, p. 36.

[27] Rene Dubos. The Wooing of the Earth. New York: Charles Scribner's Sons, 1980, p. 156.

As my earlier discussion has, I hope, made clear, the answer to "who is us?" varies by the respondent. Historically, the hope has been that the answer would be formed by ideas of freedom, liberty, and civic participation. And it has. Some have lauded the fulfilled promises of freedom and liberty, and some have lamented their exclusion. But the idea is constant, constantly wanted and merited by all. As Myrdal said, "America is constantly struggling for its soul."

The reality experienced by women and members of minority groups has forced them to speak of their "condition," which has been shaped by prejudice and denial. As a result, much of what has been written as multicultural education has been seen as a corrective to Western history. I think of it as a companion as well as a corrective. We need it all in order to understand any.

We also need to link both multicultural education and international education if we are to provide an appropriate education for the new "us," an education which, like Kallen's, fully appreciates both "political unity" and "cultural diversity."

Like John Hope, I am a strong advocate for liberal education. Unlike Alan Bloom, I believe the liberal arts are dead. On virtually all of our campuses, what we call the liberal arts excludes the sciences and is provided by 100-level courses designed as introductions to an academic major which is modelled as a stepping stone for an advanced degree in the discipline. To top it off, at many campuses these courses are taught by part-time instructors.

However, the origins of the liberal arts, the trivium and quadrivium, still have life. They organized the seven courses of study which served as the classical foundation for language and reasoning, the essential ingredients for individual freedom and liberty in any democracy at any time.

Therefore, I would return to these principles and formulate a "liberating" education based on mastery of language and reasoning. This education would help "liberate" students from their provincial origins and their limited view of humanity, including their own, without regard to age, station, or place. This liberation would be based on knowledge, skills, abilities, and values. Our focus on the international and intercultural, the interdisciplinary and the experiential, would support this goal.

Unfortunately, we have educators who believe that international and multicultural education are different arenas, for different populations. They believe that one is broadening and the other is parochial. They believe that these themes can be left to *ad hoc* individual faculty interests.

Yet nothing could be further from the truth. These two themes are siblings in the same family, a part of the truth whose pursuit we espouse in our mission statements. They should be offered as partners, by design, as part of an institutions's priorities. The imperatives for international understanding, peace, economic competitiveness, and mutual environmental concerns, among others, assume a domestic stability based on respect for diversity within our borders as well as beyond them.

Many people, even educators, seem to think that "international" refers to "over there," while "multicultural" refers to populations in our cities. But the United States is part of the world -- it is "over there" to our colleagues across both oceans -- and we have a great diversity of ethnic, racial, and national groups in our midst. Indeed, as we have heard, this is our nations's heritage.

One explanation for the lack of interchange between international and multicultural education may be related to their different inspirations and stages of development. International education, by and large, has been the initiative of faculty, institutional leaders, national associations, federal programs, major foundations, and foreign governments. This relatively long-term base of support has been an important platform for recent efforts to make international education even more pervasive across the curriculum and extracurriculum.

In contrast, multicultural education is a more recent initiative which, by and large, has evolved from Black Studies programs created in the 1960's after large numbers of black and other minority students were recruited to higher education. These and related programs of ethnic and women's studies were added to institutions at the initiative -- some would say "insistence" -- of students, and did not have the benefit of a previous institutional base or a welcoming institutional attitude. Nor did they enjoy the extra-institutional bases of support available to international education.

However, as ethnic and women's studies have developed, it certainly is clear that the imperatives for their inclusion are as valid as for international education. After all, it is just

as important for students to understand and be able to articulate the cultural diversity of American society as it is for them to appreciate and articulate the depths of diversity in other parts of the world. It is for these reasons that we at Ramapo College refer to "global" or "intercultural" education, rather than strictly to international education or multicultural education. We believe that our goal is to enhance the abilities of all of our students to learn and pursue truth on their own, and in groups, in an increasingly interdependent and intercultural world. To do this requires knowledge, skills, abilities, and values, including the ability to understand the "other" and to communicate with an "other."*

The need for such understanding seems self-evident. It is highly likely that our graduates -- all of them -- either will supervise or be supervised by someone of a different ethnic, national, or racial background. It also is likely that the activities of their employers will be affected by suppliers, customers, or others who are of a different cultural background. In addition, it is likely that the neighbors of our graduates, or the schoolmates of their children, will be of a different heritage. That is, we expect that the lives of our graduates will be affected by our increasingly diverse society and interdependent world community. A simple review of economics and demographics makes this clear.

Therefore, the mission of every college or university should be to advance students' knowledge, skills, abilities, and values for this new world. By "knowledge" we refer to the content of general and specialized education, including knowledge to the point of competency (however defined) of both one's own culture and a culture other than one's own, whether gained by formal instruction or by experience which is then assessed. In this way, students can learn about the commonalities between and among groups as well as the differences, just as the ancients did.

By "skills," we refer to language, i.e. writing, listening, speech, and reading, as well as foreign languages, computation, and the use of computers and other technological tools. By "abilities," we refer to reasoning, formulating hypotheses, critical analysis, seeing connections between disparate events, ideas, and truths, which is the essence of interdisciplinarity, relating to others, imagining oneself as the "other" or imagining a problem in a totally new position, formulating alternative views, leadership, learning on one's own

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*** By "other," I do not mean either the "noble savage" or the "barbarian," two stereotypes in literature and anthropology. I mean, simply, someone from a different background; not quite the "stranger," but this label is closer in meaning than the others.**

and in groups, and developing natural talents. These skills and abilities are enhanced by our approach to education. We seek to engage students in their studies, to assist in their transformation, not simply to encounter them in a series of transactions as we "deliver" instruction.

By "values," we refer to inquisitiveness, a commitment to learning, teamwork, ethics, discipline, a philosophy of service to others, involvement as a citizen, a balance between material and non-material goals, caring for others, empathy, tolerance, and respect for diversity. This preparation, together with advanced knowledge, skills, and ability, is necessary for citizenship and lifelong learning in an increasingly interdependent and intercultural world. It is verified by employers, and, in many important ways, by Robert Reich in his discussion of education.

While this curriculum must embrace all of the social sciences and humanities, as well as of the sciences and quantitative reasoning, I emphasize "culture" in this discussion because it is such an inclusive term. To ignore values and beliefs, customs and institutions, both over time and from place to place, and only to dwell on the unfortunate and painful, though often true past of a people, is to make it seem as if human nature is the same everywhere, that only the form of "colonial rule" is different.[28] This is short-sighted. We must move beyond "correcting" history to comprehending and interpreting it. As Robin Lovin put it, "We cannot educate free people by disowning the past, but neither should we let the past own us."[29]

According to the anthropologist Clifford Geertz, "the image of a constant human nature independent of time, place and circumstance, of studies and professions, transient fashions and temporary opinions, may be an illusion, that what (humans) are may be so entangled with where (they are), who (they are), and what (they believe) that (their nature) is inseparable from them. It is precisely the consideration of such a possibility that led to the rise of the concept of culture and the decline of the (Enlightenment's) view of (human nature) ... (humanity) unmodified by the customs of particular places do not in fact exist,

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[28] Geertz. Clifford. "The Impact of the Concept of Culture on the Concept of Man," in The Interpretation of Cultures. New York: Basic Books, p. 35.

[29] Lovin, Robin M. "Must We Disown Our Past to Become A Multicultural Society?" Liberal Education, March/April, 1992, Vol. 78, No. 2, p. 8.

(and have) never existed," says Geertz.[30] "This makes the drawing of a line between what is natural, universal, and constant...and what is conventional, local, and variable extraordinarily difficult" to discern.[31] The conclusion is that humanity is as various in its "essence" as it is in its "expression." And that goes for "us" as well as for "them."

What seems clear as well is that while essence and expression vary widely across cultures, there are many commonalities as well -- identification with a group, grounding in a place, acculturation of values and beliefs, the need for respect, safety, and hope.

Unfortunately, the courses and activities called international education and multicultural education at many colleges seem to deny these conclusions. Instead of aiming to understand the essence as well as the expression of another people, commonalities as well as differences, even of those in our own communities, educators tend to deal in broad generalities and negative comparisons.

As I have said, I believe the goal of intercultural education should be for students to attain proficiency, mastery, or competence, however defined, in a culture other than one's own. That is, through learning, experiencing, and communicating, students should attain and enhance the knowledge, skills, abilities, and attitudes necessary to discern and articulate (i.e., process and communicate information about) the essence of another culture, in terms of economics, politics, literature, history, etc., as well as to recognize and explain its expression, and in deep ways to compare both to one's own. To do so, one must attain at least the same level of understanding of one's own culture, in order to be able to discern its essence as well as its expression, its commonalities and differences when compared to others.

But what do many colleges do? They provide a superficial survey of Western history and lump all of African-American heritage into a "Black Studies" course or the 28 days in February. They do the same with Latino heritage and Asian heritage, when they do anything at all. In so doing, they deny our students the opportunity to know the rich diversity of cultures within the African, Latin, and Asian experiences. These educators meld dozens of different "essences" into three forms of "expression."

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[30] Geertz, p. 35.

[31] Ibid., p. 36.

There are other serious educational consequences that result from these approaches. After all, our understanding of what we mean by international and multicultural education affects our thinking about the campus mission and about policies related to the curriculum, degree requirements, student and faculty recruitment and retention, affirmative action, and student, faculty, and staff orientation upon arrival at and departure from the college.

It is for these reasons I say that colleges and universities which espouse international and multicultural education often ignore complex issues, including the fact that African-Americans, Asian-Americans, and Latinos are not monolithic groups, as college programming often suggests; that relations between and among these groups, and between and among them and international students and faculty, are often complicated by prejudices brought to this country and each campus; and that there are important lessons to be learned by studying ethnic or inter-group relations in other countries.

Too many students think of Africa as a single nation instead of as a home of nations. Few students know of the African diaspora and the existence of African heritage in scores of countries. With so little understanding, how can they make sense of the term "African-American?"

The same can be said for Asian and Latino heritage and also for European history. Our students know so little, and often we are to blame. In our courses and in our celebrations, we must peel back the layers of meaning to reveal the richness of diversity.

We also are often to blame for our students' ignorance because we organize our curricula and activities as if the international is bilateral: the U.S. and the Far East; the U.S. and Africa; the U.S. and Latin America, etc. We seem to forget -- except in a few classes -- that other nations have relations between and among themselves independent of the U.S.; that the geographic orientation of countries is not the same around the world (*to wit*, the Far East is not the far east from everyone's perspective), and that inter-group relations forged elsewhere, especially when based on limited awareness and antagonism over scarce resources, may cause difficulties even in a third country.

The lessons to be learned by studying inter-group relations in other countries seem to be lost on our institutions. Clearly the relations between and among ethnic, national and racial groups in our country can be illuminated by studying intergroup relations in Europe, Asia, Africa, and South America as well as in North America. But why is one the subject of

international education, while the other is considered multicultural education? The international and the multicultural are threads in the same cloth. After all, what is multicultural to us is international to others. That is why we must understand ourselves to understand others.

Next Steps

I would like to review a conceptual framework for planning, setting priorities and assessing progress. Finally, I will review the points of leverage available on each campus to foster support for international education.

I think a useful framework for planning and evaluation is a "grid," a matrix with nine cells. (See Chart II.) The columns are labeled "campus," "curriculum," and "community." The rows, labelled on the left, are "learning," "experiencing," and "communicating." As the reader can see, this grid has great potential for planning and evaluation. I have included some of our activities, which are detailed elsewhere.[32],[33]

By "learning," I include the various sources for students to enhance their knowledge, skills, and attitudes. On campus, this includes the extracurriculum as well as the curriculum. Under curriculum, we include the international as well as the multicultural, the study of a culture other than one's own as well as one's own, to learn by examining commonalities as well as differences.[34]

By "experiencing," I include the involvement of international students and scholars on campus as well as international cooperative education, study abroad, and field work in ethnic communities. Under "communicating," I include telecommunications as well as foreign language instruction and computing. Chart II provides examples.

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[32] Scott, Robert A. "Campus Developments in Response to the Challenges of Internationalization: The Case of Ramapo College of New Jersey (USA)." Invited presentation at the 1982 General Conference, Programme on Institutional Management in Higher Education (IMHE) of the Organization for Economic Cooperation and Development (OECD), Paris, France, September 2, 1992.

[33] Scott, Robert A. and Kathleen Sunshine. "Experiencing the World Electronically." Metropolitan Universities, Summer, 1993, pp. 97 - 103.

[34] Scott, 1992.

CHART II: CURRENT ACTIVITIES

SPHERES OF INFLUENCE

EDUCATIONAL ACTIVITIES

	CURRICULUM	CAMPUS	COMMUNITY
Learning	Knowledge (general and expert), Skills, Abilities, and Values General Education All majors "A Culture other than one's own"	Knowledge, (general and expert), Skills, Abilities and Values Diversity Projects Black History Month, etc. International Student Week	Knowledge, (general and expert), Skills, Abilities, and Values Partnerships, e.g., corporations and risk analysis Japanese Culture Society Columbian Foundation 100 Black Men of New Jersey
Experiencing	Study abroad International Coop placements	Extracurricular activities Clubs such as model U.N. Involvement of international and minority students	Internships Fieldwork International Coop placements
Communicating	Audioconferencing Videoconferencing Communications as skill and as a subject Computing	CNN campus-wide Closed circuit television programs	Satellite Education Resource Consortium (SERC) Bergen (County) Interactive Television (ITV)

Plan ● Goals ● Evaluation

The more we do, of course, the more we learn we can do, and the more we want to put the boundaries of international education as we provide it. Chart III summarizes some of our goals and plans. (See Chart III.)

But great plans and even some progress are not sufficient to ensure success. To make success more likely, we need to find and use institutional points of leverage (see Chart IV).

The points of leverage to raise institutional priority for global education in the curriculum and extracurriculum are the same for every campus, although those employed will vary by circumstance.[35] The key actors in employing these points of leverage will vary as well. They may be the trustees, the president, the academic vice president, a dean, a department chair, a faculty member, all of the above, or some combination. The first step is for the international education advocate to persuade one or more of these key actors that the imperatives for global education should affect institutional objectives. Once this occurs, the global education prophets can use the points of leverage found in every institution to ensure that international education's priority is sustained or even increased.

The eleven major points of leverage are known to all: the mission statement; the strategic plan; annual academic program and administrative unit reviews; annual goals and objectives for senior officers, including deans; annual budget requests and allocations; staffing decisions; funds for faculty and curriculum development; annual awards, rewards and other forms of recognition for meritorious service, including honorary degrees; the Trustees' agenda; five- and ten-year regional accrediting self-studies, and fundraising in both public and private sectors. Basically, the advocate of higher priority for global education wants to ensure that it is a central part of the discussion when any of these points of leverage are employed. I think the reason is obvious. They provide the opportunity to ensure that priority follows imperative. (See Chart IV.)

The campus mission statement is the institutional expression of educational goals and outcomes; it expresses campus vision, purpose and values. Therefore, it is referenced during discussions of priorities. For international education to be mentioned in the mission

[35] Scott, Robert. "Strategies for Internationalizing Campus and Curriculum." Invited keynote presentation at a national conference sponsored by the American Association of State Colleges and Universities, Crystal City, Virginia, November 1 - 3, 1990.

CHART III: FUTURE PLANS

SPHERES OF INFLUENCE

EDUCATIONAL ACTIVITIES

	CURRICULUM	CAMPUS	COMMUNITY
Learning	Foreign Language courses and enrollment Graduation requirements Faculty appointments Use of release time Continuing program development New program	Role of international students in student learning	Partnerships with schools advanced and college-level courses
Experiencing	Percentage of students in study abroad Financial aid for study abroad and international coop More faculty on leave in other cultures	Experiences for part-time and commuting students	More faculty involved in business "incubator" activity
Communicating	More faculty using teleconferencing Library technologies Communications as skill and as a subject Computing	Use of interactive TV Renovate more classrooms	Involvement of sister-state and sister-town relations More programs on SERC More programs on Bergen ITV

Plan ● Goals ● Evaluation

CHART IV

Points of Leverage

1. The Mission Statement
2. The Strategic Plan
3. Annual academic program and administrative unit reviews
4. Annual goals and objectives for senior officers, including deans
5. Annual budget requests and allocations
6. Staffing decisions
7. Allocation of funds for faculty and curriculum development
8. Annual awards, rewards, and other forms of recognition for meritorious service, including honorary degrees
9. The Trustees' agenda
10. Five and ten-year accrediting self-studies
11. Fundraising

is the first step toward higher priority. And, as we all know from campus exercises in writing mission statements, these opportunities are available.

Strategic plans in[illegible] sections on institutional strengths, weaknesses, challenges, opportunities, and both on-campus and off-campus forces for change. The "imperatives" cited earlier make it highly likely that international and multicultural education can gain prominent mention in the strategic plan's environmental scan.

Annual academic program and administrative unit reviews should always refer to the mission statement and strategic plan, thus providing an opportunity to assess the degree to which academic programs and administrative units support international and multicultural education and set goals and objectives related to global awareness.

Other points of leverage are used in the same way -- with reference to the mission statement and strategic plan -- to enhance the priority for global education. The technique works, whether the leverage is the annual goals and objectives of senior officers and deans; annual budget requests and allocations; staffing decisions; the use of funds for faculty and curriculum development; annual awards for promotion, tenure, salary, excellence in teaching or scholarship, or recognition for distinguished achievement in a profession; Trustees' agendas; self-studies for accreditation (especially given the concern of accrediting associations for issues of equity, diversity, multicultural education, and outcomes assessment), or the fundraiser's case statement, which itself is drawn from the mission and strategic plan. These two documents, often ignored by faculty, are most susceptible to the persuasiveness of the "imperatives," and drive institutional priorities.

This review of the points of leverage is not intended to make it sound easy; it is not. And of course there are other priorities which claim attention in the mission statement and can use the points of leverage to gain priority. But this systematic approach enhances the possibilities for change, and for global education to receive priority.

These eleven major points of decision, and others which could be enumerated, offer prime opportunities to express and support campus priorities. These are the points of leverage for institutional change. On each occasion, we should express our commitment to educational objectives that acknowledge the world our graduates will face and the state and national imperatives for global understanding.

Conclusion

In summary, I wish to emphasize three points drawn from these thoughts. First, as educators we must ensure that our students understand the depths of diversity. They must know about commonalities as well as differences, values as well as practices.

Now, I understand there are limits to what we can teach and what we can require. That is why I emphasize that our mission is to enhance the ability of students to learn on their own, and in groups. We can promise to prepare students to learn anything, but we cannot promise to teach them everything. Our goal should be for students to understand the "other," any "other," not attempt to offer courses in the extensive array of cultures represented throughout our world. We must admit that we are truly successful as academics only when our students can demonstrate learning on their own. Therefore, each college should decide on the limited number of particular cultures it will emphasize in the curriculum, given its heritage, location, and the demographics of its students, and use student assignments and off-campus experiences to supplement the curriculum.

Second, we educators must ensure that our students understand and appreciate that they are the "other" to many in this world. They must know that we need to know ourselves -- the history, literature, and heroes of the rich diversity of peoples who built our civilization, our institutions and our values -- if we are to understand our commonalities and differences when compared to others. Without this knowledge of others and ourselves, we are left with ignorance, fertile ground for suspicion, fear, and prejudice.

Third, we educators must ensure that our students develop a level of competence in a culture other than their own. Only by knowing our own culture, by having an appreciation for "us," and by having some degree of mastery of another culture, can one begin to put himself or herself in the boots or shoes or sandals of another. A superficial survey course cannot accomplish this. Not even proficiency in a foreign language studied in the best labs with the best teachers can assure this. And not all students can afford to study for a year in another country, or take the "Grand Tour" upon graduation.

But all colleges can use three strategies to help students gain this knowledge. The first is through the curriculum, courses as well as requirements. The second is through experiences, periods of study and work in another cultural setting. The third is through telecommunications, especially audioconferencing, which can be an inexpensive way to

make it possible for students of all backgrounds to discuss similarities and differences with students, village officials, and educators in other settings.

Taken together, courses, lectures, field experiences, and electronic meetings can help us and our students see that international and multicultural education are part of the same fabric, complementary measures to prepare graduates for an increasingly interconnected and intercultural world - here *and* there.

Finally, as a last effort to encourage you to connect the international and the multicultural in your quest for an answer to "Who is Us?," and to conceive of education for the 21st Century, I offer two quotes from a moving, personal story by a profound professor of English, now deceased.

First, he said,

> All there is to thinking is seeing something noticeable which makes you see something you weren't noticing which makes you see something that isn't even visible.[36]

Who is Us? It is Tocqueville, Parker, and Myrdel. It also is Logan Anthony, Thomas, Hope, and Hughes. Only when we know this can we begin to know another.

Next, he commented on what it takes to accomplish desirable goals, such as those we are discussing. We can listen to his words and ask, how best can we provide a liberating education for students which builds on our knowledge and experience of the international and the multicultural? Surely this is more art than science.

What does he say?

> ... all good things ...
> come by grace
> and grace comes by art

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[36] Maclean, Norman. A River Runs Through It. Chicago: The University of Chicago Press, 1976, p. 144.

and art does not come easy.[37]

May our attempts to define "us" be like art guided by grace.

[37] Ibid., p. 8.